

微博

[WEIBO] 真言

ESSENCES

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元旦寄语

2017 年的第一天，祝所有的佛子们元旦快乐！学佛人的每一天都应该是快乐的，因为一切诸佛菩萨、上师三宝都在加持、垂念我们哦！

New Year Wishes

On the first day of 2017, May all the practitioners have a happy new year! We should spend every single day happily, because all the Buddhas, Bodhisattvas, the Guru and the Three Jewels bless and concern us constantly!



以智慧引导家人

很多人都有很好的发心，希望家人跟我们一起学佛修行。但是我们没有智慧，跟他们硬碰硬，按照自己的想法，勉强他们这样做、那样做，结果适得其反。应该以慈悲心随顺他们，以智慧去引导他们，这是很重要的。

GUIDING THE FAMILY WITH WISDOM

Many people have good motivations, and hope families to learn and practice Buddhism with them. However, without wisdom, you may turn against them when you force others to follow your own thoughts, which perhaps will lead to opposite results. So it is important that we should follow others with compassion, and guide others with wisdom.



观自在

如果自己没有看破放下，任何人都可以影响你的心态，任何事情都可以障碍你的人生。

SEEING THROUGH THE WORLD WITH AN EASY ATTITUDE

If we ourselves fail to see through and let go, everyone can affect our attitude, and everything can make the obstacles in our life.



善根

能令自他相续清净，能使自他内心祥和，这样的一切言行都是善事。想积累善根、自利利他，就这样去做哦！

GOOD ROOTS

All the words and deeds which can purify the mindstream and bring the inner peace both for self and others are good. Thus if you are willing to accumulate good roots, and benefit self and others, you should do things like this.





心量

我们为什么感化不了他人？因为没有足够的能量。如果能以出离心、菩提心、清净心、开放心、真诚心面对生活，面对工作，为人处世，就有了足够的能量，可以感化整个世界。

OPEN YOUR HEART

Why can't we make good influence on others? This is because we do not have enough power. If we can face life, work and relationship with renunciation, Bodhichitta, pure heart, opened heart, and sincere heart, we can have enough power and make positive influence on the whole world.



患得患失

一个人如果在乎别人的评价，内心不可能有轻松的时候。一个人如果在乎自己的得失，内心不可能有满足的时候。

Be swayed by gain and loss

If a person cares about others' evaluations, it is impossible for his mind to possess a relaxed moment. However, if a person cares about his own gain and loss, it is also impossible for his mind to possess a content moment.



学修是自己的事

阿底峡尊者每天都精进地做小泥塔，众弟子对他说："您是一位伟大的上师，还如此整日劳作，会被别人讥笑的，不如让我们来替您做。"阿底峡尊者说："难道我所吃的食物，你们也要替我吃吗？"由此可知，学修是自己的事，要恒时精进。

PRACTICE IS YOUR OWN MATTER

Atisa made great effort to do small clay stupas every day, and disciples said to him: 'You are a great master, but work hard all day, which is likely to be laughed at by others, so it is better for us to do it for you.' However, Atisa says: 'could it be said that you will eat what I want for myself?' According to this, you can know a truth that practice is your own matter, and you should try your best constantly.



智与悲

以智慧待人接物，一切障碍都会消失；以慈悲与人相处，一切助缘自然具足。要多在自心上下功夫哦！

WISDOM AND MERCY

Getting along with other people with wisdom, all obstacles will disappear; getting along with others with mercy, all helps will be naturally sufficient. We should make all efforts in our own hearts !





常思己过

看到他人的缺点、毛病，反观自己有没有？若是有，就去改去磨；看到他人的功德、福报，反观自己有没有？若没有，就去学去修。

REFLECT OURSELVES CONSTANTLY

When finding other people's shortcomings and problems, we should observe ourselves whether having them or not. If we have them, we should correct and grind them; however, when seeing others' merits, virtues and blessings, we should observe ourselves too. If we lack them, we should learn and practice.



包容

我们身边的人都是凡夫，凡夫肯定会有很多烦恼和过失，肯定有自私自利心。如果觉得这是正常的，没有什么，这就是包容。有包容心，嗔恨、抱怨等烦恼自然就没有了，内心自然就清净了。

TOLERANCE

People around us are all ordinary, so it is definite that they will have a lot of troubles and mistakes with egoistic intentions. If we think this is normal, which counts nothing, this is the tolerance. With tolerance, the hatred, complaining and other troubles can naturally disappear, so the heart can naturally remain pure.



赤诚相见

很多人的言行都是装出来的，或是培训出来的，应该从内心里散发出笑容，因为众生都是宿世父母，都是未来佛。若面带笑容、恭敬地对待他人，自然会给自己带来和谐的人际关系，一切助缘也会随之而来。

ABSOLUTE SINCERITY

Many people's words and deeds are just pretended or trained, but we should smile from our own heart, because sentient beings are all parents of former lives, and Buddhas in the future. So smiling or treating others with respect naturally bring a harmonious relationship for us, and all the helps will also follow.



平等慈悲

连伤害你的人、最讨厌你的人，都能接受，能帮助，甚至将来成佛要度化的第一个人就是他，有这样伟大的发心，这叫菩萨。

EQUALITY AND COMPASSION

If you can accept and help someone who hurts and hates you, and even vow to enlighten him(her)as the first person after your attain the Buddhahood in the future, you can be regarded as the Bodhisttava with great Bodhicitta.



自在随缘

一切缘法都是观待的、相对的。若懂得此理，不再以自己的分别念去判断事情，也不以自己的想法去要求别人。因为各有各的因缘，各有各的福报，这些都是不能勉强的，这叫自在随缘。

BEING AT EASE AND FOLLOWING KARMA

All the phenomena of dependent origination are relative and conditional. If you know this principle, you should no longer judge things according to your own thoughts, and further request others according to your own ideas. Everyone has their own karma and blessing, which cannot be forced. This is regarded as being at ease and following karma.



心动

不要让顺缘淹没自己，也不要让违缘打败自己。若是因这些外境动心、执着，你一定会上当受骗，会痛苦烦恼的。

Being Tempted

Do not allow the favorable conditions to submerge ourselves, and do not make the unfavorable ones defeat ourselves. If we are tempted to become clinging due to the external environment, we will be deceived and suffer the pains and troubles.



不见他人过

有的人看了几本佛教书，明白了一些道理，就觉得自己很有智慧、很有修行，然后就停下脚步，站在道德的制高点上，拿佛法来衡量别人，找别人的一些问题。这样对改变自己有什么帮助呢？

DON'T FIND FAULTS WITH OTHERS

After reading some Buddhist books and understanding some truths, some people may feel extremely smart, and consider themselves to practice well, and then stop their steps of advance. Standing on the top of the morality, they take the Dharma to measure others and find others' problems. So how does it help us to change ourselves?



回家

身回家容易，心回家很难。我们为什么到哪里心都难以放松？因为心一直游荡，没有找到妈妈，没有找到家。

GOING HOME

It is easy for our body to go home, but it is hard for our mind. No matter where we go, why can we hardly feel relaxed? The reason is that the mind always wonders, never finding its mother and home.



福

在哪里都能心满意足，都能称心如意，这才是真正的福——祝大家福气多多！

HAPPINESS

The true happiness means that we can feel satisfied and acquire complete satisfaction everywhere --Wishing everyone a lot of happiness!



斷惡修善

想结束不好的因缘或果报，就把心安稳下来，去忏悔、去消业，这些不好的显现自然会消失。想得到暂时的福报或究竟的利益，就多做善事，多积功德，终有一日会如愿以偿。

ELIMINATION OF BAD KARMAS AND ACCUMULATION OF MERITS

If we tend to end the bad karmas and effects, we should keep our mind stable, making confession and eliminating negative karmas, and then these bad manifestations will naturally disappear. Moreover, if we tend to acquire the temporary blessings and ultimate interests, we should do good deeds and accumulate the merits and virtues frequently, thus one day we will acquire what we want.



发心清净财布施

财布施是圆满福报的因。但财布施也不是必须要拿出很多钱财，在日常生活当中也可以做。比如我们为家人、社会奉献和付出，只要发心清净，也可以成为财布施哦！

DO THE MATERIAL GIVING WITH A PURE MOTIVATION

Material giving is the reason of achieving perfection of fortune. However, material giving is unrelated to the fact that we must fetch out so much money, for we can do it in our daily life, such as dedicating or giving for families and society. As long as we generate a pure motivation, it can also be considered as a material giving.



受戒

有些人不敢受戒："先等等吧，等我能做到了再说吧……"等做到了你就成菩萨、成佛了，还用受戒吗？所以重点在于下决心，发心、发愿，然后慢慢做，逐渐进步。

Accepting the Precepts

Some people do not dare to accept the precepts, saying: 'wait for a while until I can handle them'. But if you can do them, you have already become the Bodhisttava or the Buddha, at that moment, is it necessary to accept the precepts? Therefore, the emphasis lies in the determination and vows, then you can perform them slowly and make progress gradually.



把自己放在最低处

修学大乘佛法的人，应该看轻自己，看重他人；对自己的名誉看得轻，把他人的名誉看得重。这不是软弱，而是一种解脱成就的方法。你把自己放在最低处的时候，实际上你在最高处；你把自己放在最高处的时候，实际上你在最低处。

STAYING AT THE BOTTOM

People who learn the Great Vehicle should regard themselves humbly and never underestimate the importance of others, taking others' reputation seriously instead of theirs. This is not related to personal weakness but a method of liberation and achievement. When people put themselves at the bottom, they are actually at the top and vice versa.



明明白白我的心

每天做早课的时候，应该是确定一个发心：我今天应该做什么、不应该做什么；做晚课的时候主要是反省当天的言行，每一个起心动念是善还是恶，是善多还是恶多。修行应该实实在在，一就是一，二就是二，万万不可虚伪！

GENUINE & HONEST ATTITUDE

At the time of daily morning recitation, we should confirm an attitude: what we should do today, and what we should avoid doing today; The major purpose of evening recitation is to introspect our own words and actions in the day time, and consider whether every thought is good or bad and which one occupies a larger proportion. Practice should be genuine, which means being absolutely honest instead of being hypocritical.



觉

学佛修行说容易也很容易，说难也特别难。主要看个人的福报，主要是因为众生的福报浅薄，业障深重，所以学佛难、修行难。若不是这样，修行、成就太简单了，比吃饭、睡觉还简单哦！

AWARENESS

Practicing Buddhism can be considered as easy or difficult, mainly depending on personal blessings. So the major reason why ordinary people find it difficult to learn and practice is involved with the slightness of our merits and heavy karmic obscurations. If it is not because of these, practicing and making the achievement can be easier than eating and sleeping.



智悲双运

学佛就是学佛的智慧，学佛的慈悲——以智慧解决自己的问题，以慈悲解决他人的问题。

WISDOM & COMPASSION

Learning the Buddha is to learn the wisdom and compassion -- we should deal with our own problems by the wisdom and others' by compassion.



快乐的窍诀

所有的痛苦，都是从只求自己的快乐当中产生的。那么快乐从哪来？看破放下了，破除了我执，放下了自我，去掉了自私自利，快乐就来了，并且是永恒的。

THE KEY TO HAPPINESS

All the suffering generates only from the pursuit of our own happiness. However where is the true happiness from? It originates and remains eternal by seeing through all worldly things, breaking down the self-attachment, letting go the self-centered ideas, and removing our selfishness.



调伏习气

我们学修的时候，若是不愿意学、不愿意修了，这时必须勉强地做。慢慢习惯就好了，进入状态就好了。若是不去克服这个习气，什么时候能调伏它呢？

TAMING THE HABITUAL TENDENCY

Whenever we refuse to continue learning and practicing Dharma, we still deliberately need to force ourselves to move forward. We will be fine once getting accustomed and engrossed in it. If the habitual tendency is not overcome, how will it be tamed?



暂时远离

与人相处要观察，如果这个人毛病多、习气重，自己又没有转变他、摄受他的能力，那么可以暂时远离他，否则容易影响自己的相续。

SEPARATING TEMPORARILY

We need to observe first when getting along with someone. If that person has many defects and bad habits, meanwhile we are incapable of correcting him (her) and gaining his (her) acceptance, then it is advisable to keep distance from that person temporarily, otherwise one's self-continuity will be easily influenced.



着相

有一点点觉受，看见一些比较有意义的景象时，不要去分别、执着。要见佛、见菩萨、见光，就要见自性的佛，自性的菩萨，自性的光，那才是真的。其他的都是假象，不要执着。

THE ATTACHMENT

When sensing and seeing some significant manifestations, do not be discriminating and attached to them. If you want to see Buddha, Bodhisattvas, and aura, you must see those manifested by your true nature. Don't be tempted by other illusions.



看破放下

对世间的利益、福报没有一丝一毫的羡慕之心，这叫出离心。这是一种觉悟——觉察到一切的显现都是无常的，或者是痛苦的果，或者是痛苦的因。

SEEING THROUGH & LETTING GO

Renunciation is having no slightest envy left for worldly gains and rewards. This is one kind of consciousness -- taking cognizance of all manifestations is impermanent and they are either the fruits or the causes of suffering.



欲望与愿望

贪着、欲望越强烈，内心的烦恼越多；欲望越大，失望越大。其实，没有欲望照样可以活，照样可以工作、奋斗。虽然没有欲望，但是可以有愿望。欲望和愿望的区别在于前者是为自己，后者是为他人。

Desires & Wishes

The stronger your greed and desire, the greater the negative emotions will be developed within yourself. In fact, we can still live, work, and strive for something without desires. Instead of desires, we can have our wishes. The difference between desires and wishes is that the former benefits oneself but the latter is for the well-being of the others.



好事坏事

认为做任何事情都应该一帆风顺，这是凡夫的偏见。好事、坏事都一样接受，这叫觉悟。

GOOD OR BAD

Things shall always be smooth sailing—this is the assumption of ordinary beings. We need to be receptive of its condition, regardless of either good or bad——this is called awakening.



吃亏是福

有的人认为："思想不能太单纯了，人不能太老实了，否则会吃亏的……"这是世间人的概念。我们都是相信因果的人，知道都是自作自受。如果觉得吃亏了，说明还是没有正见和智慧。

SUFFERING LOSSES ARE BLESSINGS

Someone assumes that: 'One should not be overly naive or honest;otherwise, one would be shortchanged….' This is the worldly perception. We believe in karma and we are the owners of our karma. If one feels shortchanged, it indicates that one has yet to possess the right view and wisdom.



忏罪积福

消业就是知错改错。有傲慢心就不能知错，更不能改错。如果不忏悔自己的毛病，习气业障就不会清净；如果不学习他人的功德，福慧资粮就不能圆满。

Repentance of Sins & Accumulation of Merits

Purifying one's negative karma is through realizing and correcting his (her) mistakes. By being arrogant, one will not learn from his own mistakes, let alone correcting them. If one does not repent for his misdeeds, his obscurations and habitual tendencies will not be purified. If one does not learn about others'merits, accumulation of blessings and wisdom will not be perfect.



果彻因源

我们发心做事的时候，经常会认为是给佛做的，给上师做的，给道友做的。其实都是给自己做的！因为这些善根与福德，都种在自己的相续中了。

Be Clear on the Cause and Effect

Whenever we are motivated to do something, we always assume that all deeds performed are for the Buddha, the Guru, and Dharma brothers and sisters. In fact, the deeds done are for ourselves, as the associated virtuous roots and merits shall exist in one's self-continuity.



舍得

很多人一说功德、善根要回向，就有点舍不得。你把功德、善根回向给他人，这种奉献、利他的心，本身就是一种无量的功德与善根。你这样想、这样做，同时又积累了更多的功德，又积累了更大的善根。

GIVING & REWARD

Many people feel reluctant when it comes to dedication of their merits and virtuous roots. When one's merits and virtuous roots are dedicated to others, the devotion and altruistic act is a kind of immeasurable merits and virtuous roots of oneself. If you can think and act in this way, you will accumulate more merits and greater virtuous roots.



烦恼即菩提

烦恼生起时，直视它的本面，你认识到烦恼本身也是缘起法，也不离佛性，烦恼就转为智慧了。

AFFLICTION IS BODHI

When affliction arises, one needs to look directly at its nature and be in cognition that it is originally also a dependent arising (prat ī tya-samutp ā da), which is not separated from the Buddha nature; therefore affliction can be turned into wisdom.



放下了才会拥有

只要精进修行，世间出世间的一切都会自在。其实要达到这样的境界很容易，就是一个心态。但是对凡夫来说也难，都放不下。如果心态放下了，一切都会拥有。

LET GO, THEN EVERYTHING WILL FOLLOW

As long as you practice Buddha Dharma diligently, you will be at ease both mundanely and transmundanely. In fact, it is easy to be in such state as it is all about one's attitude. Nevertheless, it is difficult for ordinary people to do it since they cannot let go. If you can hold the attitude of letting go, you will obtain everything you want.



真正的敌人

长城是抵御外敌的，其实我们真正的敌人是内在的烦恼，所以我们要修内在的长城。

The Real Enemies

The Great Wall of China was used to defend against enemies. Actually, our real enemies are self-afflictions within, so we need to build a 'Great Wall' in our hearts.





真正的福报

真正的福报是自由自在的。你自在了财富，自在了名声，才是真正的福报。若是你不自在，纵然有再多，也不是福报。

THE REAL BLESSING

The real blessing is free and unrestrained. If you have no attachment on wealth and fame, these are real merits. Otherwise, these are not blessings even if you possess in abundance.



有求皆苦

一切名闻利养，自然修来的都是福，拼命追、刻意求来的都是祸，自己要好好分辨。

BITTER SELF-SEEKING

All fame and fortune of past good karma are blessings; whereas those deliberately pursued are full of calamitous consequences. One must be able to differentiate accordingly.





唯信能入

我们总是怀疑自己，觉得"肯定不行"。一怀疑，心就不定，力量就散了，不是一而是二了。所以我经常强调一心一意。一心一意是成就的根！

Believing in Yourself

We always doubt ourselves and think that we cannot do it. Once you doubt yourself, you will be distracted and your strength will dissipate in uncertainty. Hence, I often emphasize on focused mind which is the essence of accomplishment.



顺境逆境皆助缘

有佛就有魔。哪里有吉祥，哪里就有不吉祥，都是相对的，都是缘起法。有顺利的时候，也肯定有不顺利的时候。如果不管遇到逆境还是顺境，都不动心，那么它们都是成就你的因素与助缘。

REGARDLESS OF ADVERSITY OR PROSPERITY

Wherever there are Buddhas, there are demons. Behind every great fortune, there also lies misfortune; this is dependent arising (prat ī tya-samutp ā da). Wherever there are good times, definitely there will be bad times as well. Regardless of adversity or prosperity, one shall remain unwavering. These are the factors that facilitate our cultivation.



修心

什么叫学佛？佛法即是心，心即是佛法，这就是学佛。什么叫修行？若是你能跟自己的自性打交道，这就是修行。

PRACTICE YOUR MIND

What is learning Buddha Dharma? Dharma is mind, and mind is Dharma, which is regarded as learning Buddha Dharma. And what is called practice? If you can deal with your own self nature, it can be considered as practice.



代众生苦供养

有病时不害怕、不着急，这也是一种出离心，如此我们才能解脱。祈请上师三宝，相信上师三宝的力量，发大心、发大愿，代替众生的苦难。有这样勇敢、稳定的心，身体就容易调整过来。

SUFFERING FOR THE PAIN OF ALL SENTIENT BEINGS

The renunciation is also revealed in the condition that we feel no fear and worry when being ill. In this way, we can get liberation. So we should pray to the Guru and Three Jewels, believe in their power, and express our vow to suffer for the pain of all sentient beings. With such brave and stable mind, the body will recover easily.



自自然然而圆满

有的人在事业上出了点事情，就着急上火，担心害怕。这种心态对解决问题于事无补，反而还会造成障碍。不管什么事都尽心尽力、认认真真去做，做的同时把心放平，自自然然地成功，自自然然地圆满。学佛修行就这么学、这么修。

GETTING SUCCESS NATURALLY

Some people feel worried and feared when encountering some adversities in career. However, this kind of attitude will not help but cause more obstacles. So no matter what we perform, we should try our best, take it seriously, and keep peaceful. In this way, we can finally get the success and achievement naturally. We should follow this way to learn and practice the Buddha Dharma.



如如不动心

世间的事，好的也会变，坏的也会变，我们唯一能做到的就是心态不变，这就是修行，这就是成就，这就是超越。

The Stable Mind

For the worldly things, both good deeds and bad deeds will change. So the only thing we can do is to remain a constant state of mind, which involves practice, achievement and transcendence.



团结

同修道友之间不团结，是修行、成就最大的障碍。

UNITY

Disunity between the practitioners is the biggest obstacle for practice and achievement.



修行

修行就是改缺点、改习气，但是这些毛病和习气不是立刻都能改掉的。若能认识到并下定决心去改正，不用很长时间，一定能完善自己。

PRACTICE

Practice is correcting the shortcomings and bad habits, but all of these cannot be immediately removed. If we can realize our problems and make up our mind to correct them, it will not take long for us to perfect ourselves.





缘起

什么叫缘起？都是因缘和合而成的，因缘具足了，好的会变，不好的也会变。比如身体不好，我们相信上师三宝的力量，也希望自己身体能够健康。这个机缘就成熟了，身体就一定能健康。这都是不可思议的。

DEPENDENT ORIGINATION

What is dependent origination? It involves of the union of causes and conditions. When they are enough, all good deeds and bad deeds can change. For example, when the body is in poor health, we should believe in the power of the Guru and the Three Jewels, expecting that our body will stay healthy. At the moment, when the opportunity is mature, body will be definitely wholesome. This is extremely mysterious.



了了分明

“不动心”不是什么也不想，糊里糊涂地坐着。在一切环境中保持自然、稳定，没有不正常的，没有委屈，没有伤害，这才是如如不动的心。

MINDFULNESS

'Not being disturbed' does not mean that thinking of nothing or sitting foolishly. Under all the circumstances, we should remain our mind natural, stable, normal, without grievance or hurt, which is counted as mindfulness.



我执

我们都自私、自爱，认为自己对，不承认自己有错。有时候，明明别人指出来了，还不敢承认，也不肯改变，这就是我们最大的缺点和弱点。

EGOCENTRISM

We are all self-centered and self-love, and consider ourselves right and never admit our mistakes. Sometimes, when other people point them out seriously, we still refuse to take it in and change ourselves, which can be regarded as our biggest drawbacks and weaknesses.



把自己放在最低处

无论什么时候，什么地方，都要把别人放在最高处，把自己放在最低处，如此，一切都会好。

STAYING AT THE BOTTOM

No matter when and where, we should put others at the top and ourselves at the bottom. In this way, everything will progress smoothly.



还债的机会

若是有人让你感觉不顺眼、不顺心，那就是你的冤家。你更应该给他发慈悲心，更应该善待他。这是还债的机会。

OPPORTUNITY TO PAY BACK DEBT

If someone makes you feel disagreeable and unsatisfactory, they should be considered as your creditors. You should express more compassion to them, and treat them better, because it is the opportunity to pay back debt.



都是好事

在解脱成佛的路上，批评、伤害、欺骗都是鞭策，让我们进步，让我们成长。有智慧、有修行，就会懂得，没有坏事，都是好事；没有坏人，都是好人。

EVERYTHING IS GOOD

On the way to liberation and becoming Buddha, criticism, injury and deceit give us an impetus to make progress and grow up. With wisdom and practice, we may understand that there are nothing evil but all good, and there are no bad people but all good ones.



一切我今皆忏悔

我们很多人都是凡夫，能力有限，肯定有做不到的地方。即使现在做不到，但是也要努力，要前进。可以忏悔，再忏悔，慢慢地我们的这些烦恼、习气，都会减少。这就是进步哦！

CONFESSING ALL FAULTS WITHOUT EXCEPTION

Many of us are ordinary people, who have limited capacities and are definitely unable to do something. However, even if we lack the ability at this moment, we must make effort and go forward. We can confess again and again, and gradually we may feel the decline of troubles and bad habits. This results in our progress.



依止上师

所谓亲近上师、依止上师，并不是要经常和上师见面、聊天，而是要谛听他传讲的佛法，按传承的要求次第学修。在这个年代，亲近上师、依止上师是无有障碍的。

Relying on the Guru

Being close to the Guru and relying on the Guru doesn't mean that you have to meet and chat with the Guru frequently. Instead, you should listen to his teachings and practice by following the requirements and sequences of the lineage. In the present time, there is no obstacle to get close to and rely on the Guru.



对号入座

大家听闻佛法的时候，能对号入座，能发现自己的问题，能对治自己的烦恼，我讲法就有意义了。

COMPARING YOURSELF TO THE TEACHINGS

When listening to the Dharma, compare yourself to the teachings and find your problems, and then tame the afflictions. My Dharma teachings are meaningful if you can do these.



困在烦恼中

发现自己一直被困在烦恼中，这是最难的。因为我们已经习惯轮回了。

Being Stuck in Afflictions

It is the most difficult to find ourselves being stuck in afflictions, because we are used to the samsara.



一切观清净

选择了密法，接受了灌顶，就相当于选择了捷径道，选择了清净平等——一切观清净、观圆满，没有不清净、不圆满的。

VIEWING EVERYTHING AS PURE

Since you have chosen Vajrayana and received the empowerment, namely, you have chosen the nearest path to enlightenment, which is pure and equal--viewing everything as pure and perfect without exception.



贪心舍心

福德都是从施舍心中来的。在外表上供灯、供水，如果没有对治贪心，也得不到什么福德。

Greed vs Generosity

Merits and virtues derive from the heart of almsgiving. We offer lights and water in appearance, but if we fail to conquer the greed, we can hardly get anything about merits and virtues.



如梦幻泡影

眼前你觉得讨厌的人，可能通过一些因缘就和好了，甚至还产生了感情；眼前你觉得舍不得的人，可能过几个月就开始讨厌了，甚至见都不想见——好坏都是心理的感觉，哪有实实在在的呢？

DREAMS AND BUBBLES

At the moment you feel disgusted with someone, but maybe you will be reconciled by some reasons, even generating some good feeling. However, now you feel reluctant to part from someone, maybe several months later, you may begin to dislike, even unwilling to see him(her) again -- the good and bad are all psychological feelings. How can these be real?



惭愧之心

自己的言行直接或间接地伤害了他人，应该有惭愧之心。也许当时因烦恼重、习气重而没能控制住，但事后一定要慢慢改过。如果丝毫不在乎，连错误都不愿改，又何谈成就呢？

A FEELING OF SHAME

When our words and deeds directly or indirectly hurt others, we should hold a feeling of shame. Maybe at that time, we fail to control ourselves due to heavy troubles and bad habits, but afterwards, we must correct it gradually. If we do not care it at all, and are unwilling to correct it, how can we talk about achievement?



调心

早上起床的时候，供灯的时候，吃饭的时候，工作的时候，休息的时候，有没有观察自己的心？有没有调整自己的心？如果没有，那么你“懂得”的那些佛理，和你的心是没有关系的。

ADJUSTING YOUR MIND

Do you observe your mind when getting up in the morning, lighting the lamp, eating, working or taking rest? Do you adjust your mind? If not, the Buddhist doctrine you 'understood' is not related to your mind.



勤修福聚

在享受福报的同时，也要积累福报，这样你的福报才不会穷尽；在享受善根的同时，也要积累善根，这样你的善根才不会穷尽。

THE DILIGENT PRACTICE AND ACCUMULATION OF MERITS

When enjoying the merits and rewards, we should also accumulate them, because only in this way can our merits never be exhausted; meanwhile, when enjoying good roots, we should also accumulate these, because only in this way can our good roots never run out.



自作自受

跟众生结的恶缘越多，修行越坎坷；跟众生结的善缘越多，修行越顺利。哪一个由自己种下的业果，不是由自己来感受呢？

RESULTS BASED ON HOW WE PRACTICE

It will become tougher for us to practice when making more evil karmic connections with all sentient beings, but it will become smoother when making good ones with others. Therefore, every karma made by us definitely demands our own to bear its result.



感恩的心

今天是母亲节，但是对父母的感恩，不应仅仅停留在今天，停留在表面上。如果真有感恩心，以这种心态，你的一言一行都会令父母欢喜。感恩的心态本身就是一种善，它是有力量的。

MIND OF GRATITUDE

Today is Mother's Day, but the feeling of gratitude should not present only on this day or on the appearance. If you really hold a grateful mind, your words and deeds will always make your parents delighted, for the mind of gratitude itself is a kind of goodness, which is so powerful.



置之死地而后生

受到伤害或者遭遇痛苦是好事，可以生起出离心。所谓”置之死地而后生”，如果真正能生起出离心，解脱就容易了。

FROM DESPAIR COMES A NEW HOPE

Being hurt or experiencing sufferings is a good thing, for it can help you to arouse the renunciation. Confront a person with the danger of death and he will fight to live. If you can really arouse the renunciation, it's easy for you to attain liberation.



无求而自得

有些人与人相处的时候会有这样的心态：我对他好一点，他能不能反过来对我好一点？我现在关心他，以后他能不能回报我？不要挂碍这些。不贪求果报，心自然清净。只要当下去做，火点上了，灰自然就有。

NO REQUIREMENT, THEN REWARD COMES NATURALLY

When getting along with others, some people will hold a mindset like this: if I treat him better, will he(she) treat me better in return? Meanwhile, if I care about him now, can I get the rewards from him in the future? Please do not concern about this. Mind will be natural and pure without requirement for rewards. Just do it, and there will be ash once the fire is on.



忍辱波罗蜜多

安忍很难修持，在红尘中，处处都是挑战。但是如果你了知一切都是佛的幻化，一切违缘逆境都是佛的示现，修安忍就很容易了。

The Paramita of Patience

It is so demanding to practice the patience as there are challenges everywhere. However, once you understand that everything is the transformation of Buddha, and all the obstacles are just the manifestation of Buddha, it will become easier for you to practice patience.



正念护持梦光明

睡觉时刚躺下的时间是最关键的，如果在几分钟内能保持正念，那么整个晚上梦里都是光明的状态。

MINDFULNESS KEEPS THE DREAM BRIGHT

The most important time is when you just lie down for sleeping. If we can keep mindfulness in the initial few minutes, the dream during the whole night will be in a bright state.





个人吃饭个人饱

修行完美的是自己的人格，不要总受他人的影响。个人吃饭个人饱，跟别人没有关系。你行持善法，善有善报，这是真实不虚的。

PRACTICE IS YOUR OWN MATTER

Practice makes our personality perfect, so we should not be always affected by others. It is just like that I can cook for you, but I can't eat for you. Your practice has nothing to do with others, and you will get good results as you practice positive actions, which is really true.



惭愧心

人有业障不怕，就怕没有惭愧心。有惭愧心，这个人肯定能发现自己的过失，肯定会改过，最后会成为一个圆满的人。

Feeling of Shame

People should not be afraid if they have karmic obscurations, but be afraid if they lack the feeling of shame. With this feeling, a person will find out and correct his faults, thereby becoming a perfect person.





反省

我们平时应该多反省，多思维观察自己的言行和起心动念，这样很容易发现自己的过错，也会接受他人的劝告。

INTROSPECTION

We should often introspect ourselves, observe the words and deeds as well as motivation and thoughts. This is an easy way to find out our faults and accept others' advice.



片刻不离菩提心

做任何功德善事，意念都要跟上。如果心里没有提起正念、生起善念，都是徒劳无益的。

STAYING WITH BODHICITTA MOMENTLY

Thoughts should keep pace with our performance when we do good deeds. If there are not mindfulness and good thoughts in our mind, any good deed is in vain.



把握当下

修行的人，要知道珍惜机遇，把握当下。当下才是真实的，当下才是我们可以拥有的。

Seize the Moment

Practitioners should cherish the opportunities and seize the moment, which is the real thing that we can possess.



无我利他

对某些事情进行观察和判断的时候，要看是否有利于解脱，是否有利于众生。如果因为它对解脱有利，对众生有利，因此而愿意去做，这就是正确的选择。

ANATMAN AND ALTRUISM

When observing or judging some issue, we should identify whether it is beneficial for liberation or sentient beings. We are willing to do it because it is beneficial for these purposes, which is considered as the correct choice.



断烦恼

我们修行就是要对治烦恼，降伏烦恼，没有别的。你学得再多，修得再多，若是没有去降伏烦恼，没有去消灭烦恼怨敌，一切努力都是白费的，仍然是在虚度光阴。

ERADICATION OF AFFLICTIONS

There is nothing else but confronting and overcoming the afflictions when we practice. Though you've learnt and practiced a lot, if you do not subdue and eliminate the afflictions, all your efforts are in vain and all your time are wasted.



当下

我们总是想过去、未来的事，占用了大部分时间，而忽略了现在。这就是没有活在当下。你能把握现在，才能把握未来；你能自在自心，才能把握未来。活在当下、把握当下了，就圆满了未来，也圆满了一切。

THE PRESENT

We always spend more time considering the past or the future but ignoring the present, which is failing to live in the moment. If you can grasp the present, you can grasp the future. If you feel at ease in your mind, you can grasp the future. Living in the moment and grasping the present, you will consummate the future and everything.



当恶念生起时

当内心生起恶念时，我们就是凡夫；当相续中有不清净的想法时，我们就是在造业，在跟众生结恶缘。

WHEN EVIL INTENTIONS ARISE

When evil intentions arise in our mind, we are the'ordinary people'. Meanwhile, when impure thoughts arise in our continuity of mind, we are creating bad karma, and forming a bad tie with the sentient beings.



我于一念见三世

我们安住在当下，但是也要回顾过去，也要展望未来。过去的虽然过去了，也可以吸取教训；未来的尚未发生，也可以有理想。只是不要把心思辗转在没有用的事情里，耗费了生命。

Seeing Three Periods in One Thought

We abide in the present, but we should also review the past and look forward to the future. Although the past has gone, we can also gain a lesson from it. Although the future does not happen, we can still have an ideal. Yet we should not spend too much time on those useless things to waste life.



庸人自扰

快乐或不快乐，都取决于自己。修行应该是找一千个、一万个理由让自己快乐，因为一切都是清净圆满的。但是凡夫就是找一千个、一万个理由让自己不快乐，挑这个毛病、挑那个毛病。这叫愚痴颠倒，自找痛苦。

FOOLS ASKING FOR PAIN

Whether we feel happy or not depends on our own attitudes. The purpose of practice is to find one thousand or ten thousand reasons to make us happy because everything is originally pure and perfect. However, ordinary people always find so many reasons to make them unhappy, finding others' faults, which is regarded as fool, asking for pain.



从心把握

把握不了自心，也就把握不了外境；
把握不了当下，也就把握不了未来。

GRASPING OUR MIND

If we fail to control our mind, we cannot control the external condition; if we fail to grasp the present, we cannot grasp the future.



稍纵即逝的生命

人的生命，仿佛六月时节，山里的飘雪，落在地上，倏然就消融了。除了最重要的事情，你还在忙什么呢？

The Fleeting Life

People's life is just like the mountain snow in June, which will melt immediately when falling on the ground. In addition to the most important thing, what else are you busy with?



找自己的错误

不从自己身上找错误的人，无论闻多少法，修多少法，都是不可能成就的。

FINDING OUR OWN MISTAKES

Without finding mistakes from ourselves, no matter how much Buddha Dharma we've learnt and practiced, we cannot acquire the achievement.





与烦恼习气势不两立

我们曾经一直把烦恼习气当成朋友，跟着他们转，所以一直在流转轮回。从现在开始，要把烦恼习气当做最大的敌人，跟它势不两立，这样成就就快了。

Being Irreconcilable with Afflictions

Once we regarded the afflictions and bad habits as friends and kept following them, thus we have always been wandering in the samsara. From now on, we should consider them as the biggest enemies, and become irreconcilable with them. In this way we can acquire the achievement pretty soon.



修心

修行要修的是心，不是修身。心修好了，身自然就好了；心修不好，身怎么能转变呢？

PRACTICING OF OUR MIND

The key of practice is to practice our mind instead of our body. Once the practice of mind is perfect, the body will be naturally perfect. If we fail to practice the mind, how can the body transform?





心定则安

能左右自己的心念，就是定；能辨别、取舍善恶，就是慧。我们为什么很难掌控自心，很难取舍善恶呢？就是因为一直随着分别念跑，根本没有试着去改变。

PEACE FROM STABLE MIND

Stable mind means mastering you own mind, while wisdom means the ability to distinguish and choose right from evil. Why is it so demanding for us to master our mind and choose the good from evil? This is because we always run after the distractive thoughts, and totally never try to change anything.



懈怠

懈怠有两种表现情况：一种是贪吃贪睡，散漫随性；另一种是整天忙忙碌碌，但做的都是没什么意义的事情，实际还是在虚度光阴。你是这样的吗？

BEING SLACK

There are two conditions related to being slack： one is in a condition of greedy, sleepy, undisciplined and self-willed, and the other is in a busy condition all the time. Filling the schedule with meaningless things, is actually wasting your time. Which condition do you belong to?



不要欺骗自己

无论是明处还是在暗处造业，都会染污自己的相续，都会给自己带来烦恼。不要欺骗自己哦！

DON'T CHEAT OURSELVES

Regardless of making bad karma in public or private, bad karma can damage our own continuity of mind, and bring us many troubles. So we should never cheat ourselves!



心静自然凉

在世间修行，不可能让环境寂静无事。但是不管面临什么，都能把心稳定下来，专注地处理，烦恼自然就少了，事情也会做得好。

FEELING COOL WITH THE PEACE OF MIND

When we practice in this world, it is impossible for the surroundings to keep silent and uneventful. But no matter what we have to face, we must keep our mind stable and focus on solving the problems. By following this way, we can naturally decrease the afflictions, and things will get better.



一念嗔心起

当嗔恨心生起来的时候，立即就要对治它。有的人甚至还记恨，想报复，这样相当于抱着个定时炸弹，早晚会失去解脱的机会。

ANGER ARISES IN ONE THOUGHT

When anger arises, we must treat it as soon as possible. However, someone even bears grudges and expects to take revenge. In this way, it is just like that we carry a time bomb in our arms and we may lose the chance of liberation sooner or later.



那份执着

无论是显得清净，还是显得不清净的，只要束缚、障碍了你的内心，使你的心不得自在，不得解脱，都是要断除的。但断除的不是外境，而是对外境的执着。

The Clinging

No matter whether the external things are pure or not, as long as mind is bound and obstructed and we feel uneasy and unliberated, we should eliminate them. However, the elimination is not towards the external condition, but towards the clinging to it.



时时心安

行住坐卧中，都把心安住在当下，很多烦恼自然就没有了。

CONSTANT PEACE OF MIND

When walking, standing, sitting or lying down, we should keep our mind in peace for the moment, and many vexations will disappear naturally.



慈悲为怀

当你的心真正慈悲的时候，没有感化不了的人。

COMPASSION IN THE HEART

When you own the true compassion in your heart, no one can resist your influence.



万法唯心造

了知外在的一切显现都是自心的幻化和游舞，才能真正掌握自己的心，才能自在一切。

MIND IS THE ESSENCE OF PRACTICE

Only when we know that all the outward manifestations are illusions, wanderings and plays by our mind, can we truly master our own minds, and feel easeful when facing everything.



消除我执的诀窍

听佛的话，听上师的话，是战胜自我的一种方法，也是消除我执的一种诀窍。

THE KEY TO ELIMINATE THE SELF-CLINGING

Following the words of Buddha and Guru is an excellent way to conquer self, and also an important key to eliminate our self-clinging.





佛性现前

当你的心很单纯、很诚实的时候，佛性就快现前了。

THE MANIFESTATION OF BUDDHA NATURE

When your mind is so pure and honest, the Buddha nature is about to manifest.



不着相

我们修法不能着相，生活也不能着相。若是着相，就一定会有烦恼痛苦。但不着相不是不做事，而是不为自己的懒惰找借口哦！

NO ATTACHMENT

When practicing, we should be attached neither to the Dharma, nor the life. If we fall into attachment, we must experience annoyance and distress. However, non-attachment doesn't mean doing nothing. Therefore we should not find any excuse for our laziness!



心净则土净

如果自己的心里有问题，看哪里都有问题；如果自己心里的问题解决了，一切显现也就自然清净了。

PURE HEART LEADS TO PURE LAND

If there are some problems in our own minds, we are likely to discover problems everywhere; if the problems in our own minds are solved, the manifestations of things will become natural and pure.



成就的助因

真正的修行人受到委屈，受到伤害，会很开心，很快乐，因为修安忍的机会来了。成就最大的助因，是修安忍波罗蜜；若身边全是善缘，怎么修安忍波罗蜜呢？

THE HELPFUL ELEMENT FOR ACHIEVEMENT

Real practitioners will feel delighted when suffering from grievance and hurt, because it is an excellent opportunity to practice the patience. The most helpful element for achievement is to practice the paramita of patience. If we are surrounded only by the favorable conditions, how can we practice it?



